

Today we are assembled here to think about, to ruminate over the life teachings and personality of sri ma sarada devi. When we think about sri ma sarada devi, the first thing that actually comes to mind, is how difficult it is to understand to recognise an incarnation of god.

It has always been a very challenging task for people to understand the lila of an incarnation. If we have a little bit of eligibility, any body of us, we may be successful in understanding the central point of Vedanta, but when it comes to understanding, the lila of an incarnation it becomes really very difficult.

We all know in past ages, when bhagavan came as lord ram, how many people around ram could understand that it is sakhaat bhagavan himself, who has come down in the form of lord rama. It is said that just 12 rishis who could recognise who lord rama was. How many in gokul and vraja could recognise who this baby Krishna was. Very few. In fact every body was thinking about him as vasudev and devaki putra.

When jesus crist.... Son of god. ... at last he was stamped as a fraud and nailed to a cross.

When bhagavan came in the form of sri Ramakrishna, again the same question, he was understood as mad priest of dakhineswar. How many people during his lifetime could understand he was bhagavan himself, in the human form.

In all these four cases I have mentioned, you can note that in case of lord ram in case of lord Krishna in case of Jesus and even in the case of bhagavan sri Ramakrishna there was display of spiritual splendour to varying degrees, in spite of displaying spiritual splendour, people failed to understand who they were,

Now when we come to sri ma sarada devi, how much more this task becomes difficult, because, here the bhagavati has come down in a human form, and she has come down in such a way that, she has completely concealed her aiswarya. How the common man going to understand what is her true identity. This is the biggest challenge, when we read sri sarada devi's life. Because in the books we find she is portrayed as the incarnation of divine mother. Are we really capable to understand who she is. Just by reading a book. And we have justified reasons for that.

I shall give you one example, if a person of naren's calibre, if a person of naren's eligibility, if he can doubt sri Ramakrishna till the end of sri ramakrishna's life. Naren was the person who seen Ramakrishna day in day out, he has seen sri ramakrishna's moment to moment Samadhi, moment to moment bhavas, he has

received the highest spiritual experiences just by the touch of sri Ramakrishna's grace. In spite of that naren has the doubt, whether sri Ramakrishna was bhagavan himself or not, even during the fag end of sri Ramakrishna's life, we all know in the Cossipore garden house, when sri Ramakrishna was lying on his death bed, naren has this doubt, in this moment if sri Ramakrishna says that he is an incarnation of god, then I submit. And we know that famous answer from sri Ramakrishna's mouth and that removed doubt from the mind of naren .....

If this is the case with naren, should we be very presumptuous to claim that we can understand holy mother sri Saradadevi, an instance where bhagavati is coming, completely concealing her aiswarya, leaving no room for us to understand, what is her true identity.

Now we really understand who she is, we have actually speaking three sources of revelations, I personally believed that, if these three sources of revelations were not available to us, it would have been impossible for us to truly speaking understand who is sri Saradadevi. Even the direct disciples of sri Ramakrishna accept naren, even they would have failed to truly speaking identifying, and recognise who this so ordinary looking lady is.

What are the three sources, that is available to us.

The first one is the statement coming from sri Ramakrishna's mouth. The second source we have is swami Vivekananda's remark about sri maa, the third source we have is sri maa's statement about herself.

These are three sources. Which I called three sources of revelations. Which reveals the true nature of divine mother coming in form of maa sarada. Without these three sources of revelations, it would have impossible for any soul to really speaking understand, what is the true nature, of this person called, sri maa sarada devi,

Let us look into what sri Ramakrishna has said about maa sarada, in one such gathering as usual, where sri Ramakrishna was talking to the devotees in the course of his talk it came out of his mouth, when he was referring to maa sarada, and said you see she is sarada saraswati, she has come to impart knowledge and and this time she has come hiding her beauty, sri Ramakrishna was referring to sri maa sarada devi's real nature. Who she is. This time bhagavati has come down hiding her beauty. Shankaracharya in Annapurna stotra describes divine mother as saundarya ratnakari, one who is the ocean of beauty. Now one who is the ocean of aiswarya and beauty, this time she has come completely concealing her, aiswarya and beauty, how we are to understand who she is. Unless a divine being like sri Ramakrishna gives us a hint, she is sarada she is saraswati she has come down hiding her beauty,

Another incident sri Ramakrishna has come to kamarpukur from dakhinewar, and sri maa has come to kamarpukur from joyrambati, this was few years before maa sarada permanently shifted to dakhineswar. At that time maa sarada must be around 13/14 years old. And there also sri Ramakrishna as usual talking to devotees, and the interesting point of this meeting was sri maa sarada was one of the audience, sri Ramakrishna was completely lost, in talking about god and spirituality and spiritual experiences, and people were listening to him in rapt attention, but sri sarada devi was fast asleep. Seeing this some of the ladies of the audiences, they started to comment, they said you see how unfortunate this lady is, her husband here is talking about god, talking about spiritual experiences, and she is fast asleep. How unfortunate. And they are about to wake her up. Just then sri Ramakrishna came forward and said no no no don't wake her up, is she asleep for no reason, is she asleep for no reason, if she listens to all these talks, do you believe that she would remain here, she will unfurl her wings and simply fly away. sri Ramakrishna was hinting at her true nature, who this lady called sarada devi was. [10:35]

If she will get a hint about her true nature, she will simply unfurl her wings and disappear from the mortal plane. Sri Ramakrishna was saying don't wake her up, let she remain asleep, she has got a very important role to play in future,

We all know sri Ramakrishna had a nephew, hridaya, that is another incident, hridaya had served sri Ramakrishna for many years and very dedicatedly and sometimes he was a source of problem also. And often he used to give trouble to sri Ramakrishna. Once it so happened that sri Ramakrishna was seeing that hridaya was misbehaving with maa. Seeing this sri Ramakrishna called him and warned him. You see you can misbehave with me, but I warn you the person who is inside this person, the being who resides in this person, if that person gets enraged, mind you even brahma bishnu maheswara wont be able to save you. Be aware don't evoke her wrath. Don't evoke her wrath. Sri ramkrishna was hinting at who sarada devi was. The true nature of sri sarada devi. How we are going to understand the true nature unless we have such revealing comments coming from sri Ramakrishna.

We all know that famous incident. After 12 long years of arduous sadhana sri Ramakrishna on the phalaharini kali puja day, he offers at dakshineswar, he makes all the arrangements for the worship of the divine mother, and calles sri saradadevi and makes her sit on the asana and worships sri maa as Tripuraa sundari shodashi. With all the ritualistic paraphernalia and according to scriptures. Very systematically sri Ramakrishna worships. Sri Ramakrishna in through this incident. He was telling us that who sri maa sarada devi is.

Another question is can any ordinary woman, be in a position, to accept the offerings coming from saakhaat bhagavan. Is it possible for any ordinary woman to accept the offerings coming from lord himself. She has to be bhagavati herself.

Let me come to the second source, swami Vivekananda, how did swami Vivekananda look upon sri maa sarada devi. There are many statements, we can go on for hours together, but let me just take one or two incidences.

This great swami Vivekananda has come back from America, after having conquered the world, with the message of Vedanta, he was the voice of India, voice of Indian spirituality and philosophy, and with that he had conquered the whole world, and now he has come back, in 1897. and he is getting ready to for the first time go and see maa. Just imagine the scene, how it would look. Swamiji is again and again going and taking dip in ganga, again and again he is sprinkling the ganga water on himself to ensure that he is pure enough to stand in the presence of this lady. That serves as an indicator. It is a sufficient indicator. Then swamiji goes to maa's presence and makes saastang pranam to maa. And sits at the feet of sri maa, and then maa is simply in ecstasy. She was so full of joy, seeing her naren, naren has come back, thakur's naren has come back, after having conquered the world, after having fulfilled the mission of sri Ramakrishna, that naren has come back, she is so happy, she is praising naren to the skys, o naren you only could have done this, who else could have done this, and she was praising naren in this way for a long time, naren was silently listening to the whole thing, then when maa stopped naren started to expressing, naren said o maa, do I not know who has done this, was it I who has done all this things, or was it you, was it I who did all these things or was it you. By your mere wish, you could create hundreds and thousands of Vivekananda, sankalpa matrena, just by one sankalpa in her bosom, hundreds and thousands of Vivekananda's can be born, naren was telling this to maa, and naren was hinting at maa's true nature, who this lady sri sarada devi is.

Another incident, a young man who comes to swami Vivekananda, to get initiated, and he requested swamiji for initiation. Swamiji takes him to the old shrine and swamiji goes into deep meditation, after coming back from meditation, swamiji says you see, I am not your guru, you will get your initiation from somebody else, who is several times more powerful than me. This is the first remark, you will be initiated by someone who is several times more powerful than me, so don't get dejected, go back, you will have your initiation at the right time, so this person felt that swamiji perhaps not interested in giving initiation, so in a dejected mood he went back, very soon in few days, he gets a dream experience, in that dream experience he sees that, aone divinely looking woman comes and imparts him with mantra, next day that person comes back to swamiji and tells the dream experience to swamiji, and swamiji is

very happy, he says what else do you want, you wanted initiation, you got it, you got the mantra, this is the ultimate thing, go ahead start your spiritual practices, again this person was not happy with swamiji's response, because he did not believe in dream experiences, so he said swamiji I donot believe in dream experiences, I want initiation from you, swamiji again this time very seriously said, my boy I have faith in my words, then swamiji proceeded to say three or four very important things, swamiji said you see this divine woman whom you have seen in dream, very soon you will be seeing this woman in flesh and blood, when you will see her in flesh and blood, know that she is the incarnation of Bagala in the guise of saraswati, she is very sweet and very soft to look at on the surface, inwardly she is fierce and terrifying, usually we all like to look upon maa as very sweet, very soft and gracious woman, but her true nature is something different, which swami Vivekananda was hinting at here, again that person, that person did not understand anything, and he went back, and in a few days it so happens that providence made him land in joyrambati, and he is standing at the presence of maa, maa welcomed him very affectionately, and there also a very small drama took place, very interesting thing, just imagine, the man is standing infront of sri sri maa, and maa is telling him, my child you have come, today you ask of anything that you want, and it will be granted, just imagine, saakhaat bhagavati is saying this, today you ask for anything, and it will be granted, but the question is how can this person understand that she is saakhaat bhagavati, herself, mystery, it is a completely concealed case, she is a so ordinary looking woman, how we the ordinary people be able to understand that she is bhagavati herself, this is the big challenge with this personality posses to our sensibilities and understanding, any way there this person, he said o maa I do not understand what is good for me, you give me what you think conducive to my good and to my wellbeing. So maa said ok fine, tomorrow morning after bathing you come, and bring one fruit, and bring some flowers, ..... so next day the man came, at proper time, and sri maa initiated with mantra, the moment he got this mantra, the person was seeing the dream experience re-enacted here in flesh and blood. That very mantra he has got in dream, here maa was giving it to him, and now he understood whom swami Vivekananda was talking about, it was about this person swami Vivekananda had said that, she is several times more powerful than me, first point, second point swamiji said she is the incarnation of bagala in the guise of saraswati, and third point swamiji says she is so soft and so sweet to look on the surface, but inwardly she is fierce and terrifying, this person is simply dumbfounded.

Now we often found sri Ramakrishna talked about maa as saraswati, saraswati, but I don't know in my knowledge atleast I have not come across anywhere sri Ramakrishna referring to maa

as bagala, but swamiji had gone one step ahead, and he has pointed out, the saraswati grab is only on the surface, but inwardly she is someone who is fierce and terrifying, she is the bagala who has come in the form of saraswati, unless we have such revealing remarks coming from divine beings like Vivekananda, or sri Ramakrishna, my question is is it possible for ordinary people, just by reading books to really gaze who this person, whom we are talking about today,

One more incident, sarat mj, we all know sarat mj...., a young man goes to sarat mj, at the ubodhan office, and sarat mj, in that place sit and write down the lila prasanga, the magnum opus, at that place, the young man was going to sarat mj and he comes with the same problem in the mind, about who this lady is, and he comes and tells sarat mj, mj we understand that sri Ramakrishna is bhagavan himself, but really speaking I don't understand why people are standing in queue here to have the darshan of the lady, she is the person who does not show her face to anybody, always she is veiled, and we don't see anything, special about her, in sri Ramakrishna's case we see a lot of aiswarya displaced, so really speaking I donot understand why people are standing here, why people would create so much of fuss about sri sri maa, sarat mj said, do you really believe that sri Ramakrishna is bhagavan himself, he said yes yes, no doubt about it, then where is the problem, if he is the bhagavan, then she has to be the bhagavati, again he says no no, I can understand about sri Ramakrishna, but about sri maa it is very difficult, I cant really be convinced about that, then sarat mj becomes a bit serious and said, see in Bengali he says 'thakur jodi bhagavan hon, tahale maa ki ghute kurunier meya,' if thakur is bhagavan himself, do you thing maa is daughter of a woman who who picks coddled cakes, and sells it in the market for livelihood, if thakur is bhagavan maa has to be bhagavati, sarat mj said.

Shantanandaji mj, a very revered and respected monk of our order, an incident related to him, shantanandaji mj was a disciple of sri sri maa, and he was very closely associated with maa, so again a newly joined brahmachari, goes to shantanandaji mj with the same problem, he comes one day, that was towards the fag end of shantanandaji mj life, he was already very old, and he has several ailments, and this brahmachari mj was used to serve him, very dedicatedly, brahmachari mj went and said, mj we understand that thakur is bhagavan himself, in thakur's life we see so much of Samadhi, so much of ecstasy, so much of bhavas, all this things we see, but in sri maa's life we don't find anything, I really [25:22]